World Alliance News Letter

Vol. XXVI, No. 4 April, 1950

HARTSHORNE LIBRARY PACIFIC SCHOOL OF RELIGION

World Alliance Statement on Foreign Policy

THE INTENSIFIED ARMS RACE over the world, unless halted, can result only in disaster for mankind. The security of the world itself, material and spiritual, is at stake. Yet war is not inevitable. Man invites catastrophe only when he fails to direct, with imagination and power, his full knowledge and resources to the moral ends of international agreement, order, and justice.

Ethical religion teaches that peace with justice can be built only by the application of moral principles. The vast new energies being released by the scientists must be controlled and directed to the benefit of man, not his destruction. The American people "should not close the door on any hope of finding a new foundation for the life of the self-tormented human race".

We therefore propose the following basis on which to enlist the American people behind "a moral crusade for peace".

1. *To explore realistically, with renewed hope and determination, every conceivable approach to a workable understanding between East and West.* Negotiations must be continued tenaciously:

   (a) To conclude just peace treaties as a requisite first step to lessen political tensions stemming directly from World War II.

   (b) To develop trade relations.

   (c) To secure agreement for the control of all armaments through the United Nations.

   To exclude the possibility of negotiation is to forfeit hope for peace. We believe that the forces of religion must constantly stimulate the process of reconciliation.

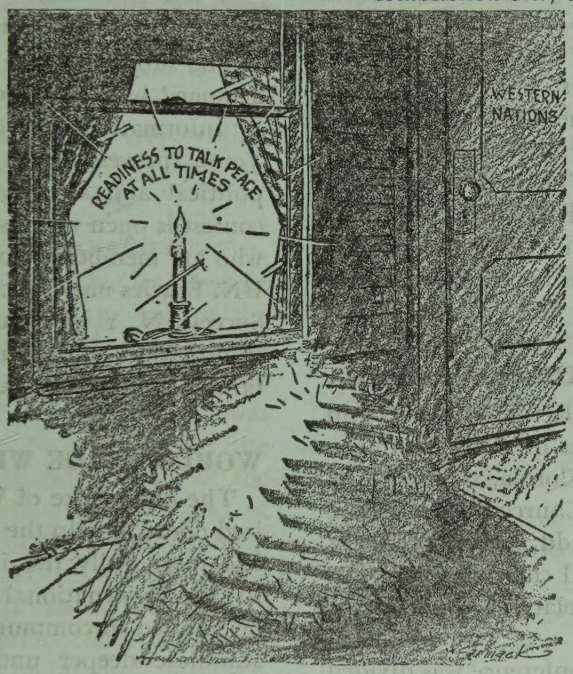
2. *To meet the requirements of a vastly expanded program of world economic cooperation.* We can move toward this goal through:

   (a) The establishment of a type of world trade that will distribute more equitably not only food, but all resources, both natural and manufactured.

   (b) Effective support by the United States of the United Nations program for technical cooperation for underdeveloped areas.

   (c) The various programs, greatly expanded, of the Economic and Social Council and the UN specialized agencies.

   We believe that the conditions for peace can be established only as steady progress is made toward the elimination of hunger, poverty, disease, and ignorance.



—Carmack in *The Christian Science Monitor*

THE LIGHT THAT SHOULD NOT FAIL

3. *To develop more effective procedures for the pacific settlement of disputes.* Toward this end we urge these steps:

   (a) To determine the methods which have resulted in successful conciliation through the United Nations, and pursue them actively in all international diplomacy.

   (b) To utilize more frequently the International Court of Justice in the settlement of disputes.

   (c) To draw more fully upon the mental and moral resources of the middle and smaller powers in the effort to find workable solutions to our complex international problems.

4. *To recognize the existence of a world revolution in our time and to acknowledge as valid the struggle to achieve political independence, improved living conditions, and basic human rights for all peoples.* Therefore the United States should:

   (a) Assist the orderly development of democratic movements in former colonial areas.

   (b) Promote, within the framework of the UN Charter, the self-government of all dependent peoples.

   (c) Make intensified efforts to develop relationships that will not antagonize, but will

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ITEMS OF INTEREST

WORLD ALLIANCE LECTURE SERIES IN SAN FRANCISCO

A series of four lectures on "Approaches to Peace" was presented in San Francisco during March by the World Alliance and the Adult Education Division of the Public Schools. The first lecture, "A Theologian Looks at Peace", was given by Dr. Hugh Vernon White, dean of the Pacific School of Religion, and professor of Christian Theology and World Religions. The second topic, "A Business Man Looks at Peace", was discussed by Dwight K. Grady, vice president of Rosenberg Bros. and Co. Lloyd D. Luckmann, dean at San Francisco City College, spoke on the subject, "An Educator Looks at Peace". Dr. Joel H. Hildebrand, widely known scientist, lecturer, and dean of the College of Chemistry at the University of California in Berkeley closed the series with his address, "A Scientist Looks at Peace". These lectures were held in a neighborhood high school, in an effort to bring them within easy reach of the people. It is hoped that this series may set the pattern for future meetings of small neighborhood groups.

TWO-DAY INSTITUTE IN LAKELAND, FLORIDA

"Community Cooperation and Religious Leadership for World Peace" was the subject of a two-day meeting, March 22-23, at Lakeland, Florida, sponsored by Florida Southern College, The Church Peace Union, and the World Alliance. Dr. Ludd Spivey, president of the college, presided as general chairman; and Mr. Ernest Lilley, director of public relations, was assistant general chairman.

After an opening session, the conference was divided into two groups which discussed and reported on "The Organization of Community Support for the United Nations and Lasting Peace" and "The Role of Religion in the Present World Crisis — A Moral Crusade for Peace". Principal speakers were Dr. Henry A. Atkinson, Dr. Walter D. Head, Dr. William J. Foster, director of the Pollak Economic Foundation and trustee of Rollins College, Dr. Robert McGowan, chaplain and professor of Philosophy at Florida Southern College, and Mr. Robert Norton, secretary of the League for Fair Play.

WELLESLEY SUMMER INSTITUTE FOR SOCIAL PROGRESS

The Wellesley Summer Institute on "Mid-Century: Plans and Perils" will take place July 1-15th at Wellesley College. Distinguished speakers will present contrasting points of view on community, national, and international issues. Small discussion groups will be featured to enable members of the institute to share their experiences under the leadership of Alan B Overstreet, visiting lecturer on International Re tions, Department of Government, Harvard U versity. No academic qualifications or credits are nec sary. The institute is open to men and women all religions, races, and vocations who are interest in the application of religion to social proble Effort is made to have the widest possible variety representation. Detailed information may be secu from Dorothy P. Hill, Director, 14 West Elm Aven Wollaston 70, Massachusetts.

ESSAY COMPETITION

The subject for the new international essay cont arranged by the United Nations Department of P lic Information is: "Has the rule of unanimity ('T Veto') prevented the UN from functioning in political and security field?" As in past years, contest is open to those between the ages of 20 and who are members of organizations associated with UN. Entries must reach the above department at La Success, N. Y. not later than June 1, 1950. Detail information concerning rules and prizes can be tained through the same address.

WORLD TRADE WEEK, MAY 21-27

The observance of World Trade Week is an org ized effort to help the people in the United States r lize more fully the important part played in th lives by international trade. Increasingly the week being used in communities throughout the country stimulate deeper understanding of the close in relation between international trade and the welf of the world. A booklet of suggestions for plann a community observance can be procured from Chamber of Commerce of the United States, Wa ington 6, D. C.

WORLD'S CHRISTIAN ENDEAVOR CONFERENCE

The World's Christian Endeavor Union, which for so many years successfully blended the spirit with the social aspects of religion in thousands churches throughout the world, will soon be send delegates to London, England. There, from July 2 26, the organization's 11th Convention will conv Headed by Dr. Daniel A. Poling, its president, Conference will draw speakers and members f practically every country in both hemispheres. In mation concerning tours to London for these meeti will be sent upon request by the Union's headquart 1201 East Broad Street, Columbus 5, Ohio.

THE NEW TURKEY: CAUSE FOR OPTIMISM

EDGAR J. FISHER

Those eager to find an optimistic sign in these listressing times should have satisfaction by familiarzing themselves with recent developments in Turkey. The transition from the despotic and ruined Ottoman Empire of World War I to the enlightened and modernized Turkish Republic of the present time is one of he most dramatic and encouraging transformations of the last three decades. During the period between he two World Wars, when several supposedly stabilzed and advanced European governments yielded to he most violent and cruel totalitarian regimes, the Turks were establishing democratic institutions under he leadership of two remarkable men, Mustafa Kemal Ataturk, founder and first president of the new Republic; and Ismet Inonu, his successor, who is now president of the Turkish State. There was not an area of Turkish life, which Kemal Ataturk was not willing courageously to alter or reform in order to make his beloved country a modern national state.

THE GROWTH OF THE DEMOCRATIC STATE

When the independence movement led by Mustafa Kemal resulted in the expulsion of the last of the Ottoman Sultans in 1922, the proclamation of the Republic in 1923, and the abolition of the Khaliphate n 1924, a Constitution for the new government was decreed. This Constitution made provision for the machinery of a democratic state, with many of the trappings of a responsible parliamentary system of government. In the early years of the Republic, however, only lip-service was paid to the essential spirit of democracy. The government proved to be a centralzed dictatorship under the president and his closest colleagues. The leaders stoutly maintained, however, hat as soon as the Turkish people had gained experience in parliamentary practices, autocratic control would be relaxed and real constitutionalism would be he rule. But the critical skeptics asked: When had a dictator in power, ruling as the head of a single party, been known to give up voluntarily his position of dominating authority?

The answer to the question is that the Turkish eadership has done so, wisely and gradually. As the irst revolution from Sultanate to Republic was carried out with comparatively little bloodshed, so the econd revolution from a nominal democracy of oneparty dictatorship to a responsible multi-party parliamentary system has been carried out without any bloodshed. On a rapid revolutionary time-schedule in Turkey, political evolution has been accomplished. As s usual in such cases, the single People's Party was both party and government for several years under Mustafa Kemal as both party-leader and president. In due course, the president encouraged the organization of opposition parties, as a healthy step toward real democracy. When the opposition appeared to be too successful for what Kemal believed to be the best interests of the gradual constitutional development of the nation, the opposition was temporarily liquidated. But criticism of the government in the Grand National Assembly increased apace, and the democratic spokesmen suffered no evil consequences.

A major and decisive step in advance came when, shortly after his election as second president of the Republic in April 1939, Ismet Inonu relinquished his position as head of the People's Party and sought to become a constitutional president above the rivalries of party politics. This definitely implied the end of one-party domination and the beginning of the modern multi-party system with a prime minister as responsible head of the Cabinet. In the political field, there could be no clearer evidence of the Western orientation of the new Turkish State. That all has not yet moved with perfect and just precision in the intervening decade is not to be denied. Nor could it be expected. Other and older democracies, including the United States, have fences of their own to mend in striving to attain the democratic ideal. But the Turkish State has made phenomenal progress in the school of democracy.

SEPARATION OF CHURCH AND STATE

Especially during the last two centuries, there had been important attempts to reform the Ottoman Empire. Mustafa Kemal, however, was the first reformer who realized to the point of action that the Sheriat, or Islamic law, must be abolished. He acted accordingly and church was separated from state. Kemal Ataturk had never been known as a deeply religious man, and it may be that he and his associates considered a repudiation of Islam and the official encouragement of atheism. However, there fortunately appeared to be little disposition to follow the anti-religious policy of Communist Russia. With the abolition of the Islamic law and the religious courts, the Swiss Civil Code was adopted almost in its entirety.

The substitution of civil for religious law opened the way for a series of economic, educational, and social changes that went to the very roots of all Turkish life, and affected deeply the moral and spiritual foundations of the nation. The Turkish Constitution provided for "freedom of conscience", and that "no one may be censured for the philosophical creed, religion, or doctrine to which he may adhere. All religious services not in contravention to public order and morals and the laws are authorized." There

(*Continued on page 6*)

RELIGIOUS PIONEERING

WILLIAM PIERSON MERRILL

In January 1914, Andrew Carnegie invited 29 men to his home one afternoon. He asked them to form a board of trustees to administer an endowment fund for the promotion of peace and world order through the influence of religious people working together. In this way The Church Peace Union was organized. Mr. Carnegie meant this to be a pioneering body, and it has been. So far as I know, it was the first organized religious body which included Protestants, Catholics and Jews on an equal basis.

The first outstanding work of The Church Peace Union was to join with certain groups in Britain, Switzerland, France, Germany, and other nations to convene a conference of religious leaders at Constance, Germany, the end of July 1914. The conference lasted only a day or two, for war had broken out. But the delegates who could do so gathered in London where they started the World Alliance for International Friendship Through the Churches. Through that organization The Church Peace Union did its main work during the war years. After the war, the World Alliance came to have national councils in more than thirty countries. Always the membership was on an individual basis, with no particular responsibility to any religious body or to any association of religious bodies.

COOPERATION WITH ECUMENICAL MOVEMENT

When the movement toward the union of Protestant bodies began to advance, The Church Peace Union and World Alliance cordially but quietly cooperated. The part played in this pioneering work toward church unity has not been generally appreciated. For three or four years before the Stockholm Conference on "Life and Work", the secretary of The Church Peace Union gave most of his time to the preliminary work necessary for the success of the conference. Then, after the emergence of the "Life and Work" movement in 1925, the general secretary of The Church Peace Union served for several years as its secretary, at no expense to the movement. Few seem to know about this important part The Church Peace Union played.

In 1937 came the outstanding conferences in Oxford and Edinburgh, out of which emerged the World Council of Churches. At those conferences a difficult decision was forced upon the World Alliance. It had lived and worked on two basic principles: first, that each national council should be free to decide conditions of membership in its own body; and second, that membership should be on an individual, rather than an ecclesiastical basis. Strong pressure was brought to bear at the 1937 conferences, to have the Wo Alliance become definitely a part of the World Co cil of Churches. The representatives of the Wo Alliance assembled there decided with practical u nimity on a policy that included (1) the most cor cooperation possible with the World Council Churches, and (2) the maintenance of the Wo Alliance as a movement based on individual loya with no official relation to any religious organizati

After the Second World War came changes. It natural that the churches in many countries — such Britain, Sweden, and others — should join with World Council, inasmuch as their membership wholly Protestant. On the other hand, in the Uni States and several other countries, the World Allia has gone along including in its membership on eq terms Protestants, Catholics, and Jews; or as a Jesuit priest put it, the Alliance is "open to anyb who believes in God".

TWO INTER-RELIGIOUS CONFERENCES

In view of the fact that most of the councils of World Alliance had joined the World Council Churches, The Church Peace Union at its Ann Meeting in 1947 expressed its conviction that the na of its affiliate organization might well become "World Alliance for International Friendship thro Religion" and that it should try to bring any and religious bodies to work together for internatio peace and order. A conference had already been h along that line in Geneva in 1928. I have seld attended any meeting more absorbingly interest Eleven religions were represented. There was a dee religious spirit throughout. I can never forget remark made by a Hindu. He said, "I don't like word 'tolerance'; what we need is appreciation".

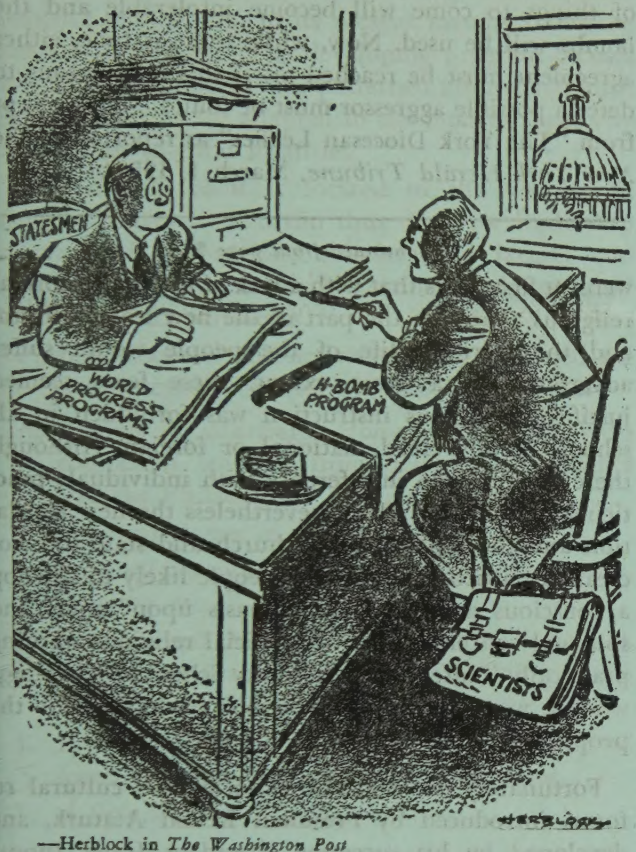
The Church Peace Union at its 1947 meeting cided to convene another conference of representat of the leading religions of the world. Such a confere was held in the Town Hall, New York City, in summer of 1948, and made a wide and deep appe

No one can with certainty predict the outcom such a vast movement. But if men from all the m religions of the world can and will join heartily in one great cause of bringing religion everywhere bear upon the tremendous problem of world brot hood and peace, who can predict what may be outcome? Would not this really be in spirit what J meant by "The Kingdom of God"?

Dr. Merrill, a trustee of The Church Peace Un was its president for thirty years.

FOCUS> *Focus on the Churches' Work for World Order*

AN EXPANDED PROGRAM FOR WORLD PROGRESS



—Herblock in *The Washington Post*

The Question Is, How Fast Can You Work?

Churches and synagogues have a special responsibility to keep the attention of the American people focused on a constructive approach to the present world situation. What is needed is a long-range, positive foreign policy that is forthright in the development of a world economic program. Many people today rightly are asking what has happened to the Point Four Program. In his Inaugural Address in January 1949, President Truman said:

"We must embark on a bold new program for making the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas. . . . I believe that we should make available to peace-loving peoples the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life. And, in cooperation with other nations, we should foster capital investment in areas needing development. Our aim should be to help the free peoples of the world, through their own efforts, to produce more food, more clothing, more materials for housing, and more mechanical power to lighten their burdens. . . ."

• • •

A technical assistance program for underdeveloped areas is now incorporated in the Kee-Herter Bill, HR 7346. This bill provides for the expenditure of $45 million, to be devoted primarily to engage United States technicians who will advise peoples in underdeveloped areas on ways to improve agriculture, industry, etc. Churches and synagogues, together with all non-governmental organizations, should give thoughtful study to such forward-looking proposals as a first step to launching the Point Four Program.

The program set forth in HR 7346 is excellent so far as it goes. If, however, we are to meet with vision the urgent physical and spiritual needs of the world's peoples, the program must be vastly expanded. We must, with imagination, formulate many constructive projects that will help the people in underdeveloped areas to move forward rapidly.

• • •

A suggested plan for an expanded Point Four Program is outlined in a series of booklets being issued by the Public Affairs Institute (312 Pennsylvania Avenue, S. E., Washington 3, D. C.). In the first booklet entitled *A Policy and Program for Success*, a work-center proposal is described in detail. According to this proposal, the shortage of highly trained professional personnel would not be allowed to impede the whole program of technical cooperation. In addition to top level technicians, the work-center proposal suggests using technical aid on a lower and more widespread basis, in an "approach to the whole community". Since churches and synagogues have a dynamic concern for the welfare of the world's peoples, they might well study this work-center proposal as one constructive suggestion pointed toward increasing and making more effective the entire Point Four Program.

The authors of this suggested new policy and program "agree that it can be undertaken successfully, boldly and idealistically, and that the results can be good enough to change the course of human history for the better. Their contribution lies in raising the level of debate from that surrounding a little technical aid to one concerning the ways and means of doubling the standard of living of the people of two-thirds of the world within fifty years. The opportunity to accomplish that is now open for consideration by the people of this Nation and of the United Nations".

ON THE RELIGIOUS FRONT

COMMENTS ON THE HYDROGEN BOMB

World Council of Churches

The hydrogen bomb is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is sin against God.

All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience . . . how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust; and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian Churches we appeal for a gigantic new effort for peace. . . . We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end. . . . (Excerpt from statement passed unanimously by the Executive Committee of the World Council of Churches, Feb. 21-23, 1950.)

Rabbi David de Sola Pool

Religion may become mere soothing verbal formulas if it does not stir the public conscience not only into active recognition of evil but also into a determination to achieve good. The voice of religion, therefore, must be heard when through the hydrogen bomb we are threatened with the alternative of world destruction or world control through a limited world government. Synagogue, church, temple and mosque must as one help make the moral pressure of public opinion so strong that our leaders in Washington, London, Moscow and everywhere shall not despairingly go forward with the madness of an uncontrolled atomic-energy armament race. (In a sermon preached March 4, 1950, as reported by the *New York Herald Tribune.*)

Dr. Cyril F. Garbett, Archbishop of York

If Russia refuses to enter into a satisfactory agreement, then the peace-loving and democratic peoples should make a solemn covenant or treaty between themselves to use all their resources against any nation which uses these bombs; certainty that terrible retribution will at once fall upon it might deter a possible aggressor. Negotiations should be started a once. There is no time for delay. While the Unitec States and Russia are making these bombs, dark cloud of fear will spread over mankind; presently the terro of things to come will become intolerable and th bombs will be used. Now, while there is time, eithe agreement must be reached or, if this fails, means t deter a possible aggressor must be found. . . . (Excerp from "The York Diocesan Leaflet" as reported in th *New York Herald Tribune,* March 1, 1950.)

(*Continued from page* 3)

were, at first, fears that with a lack of interest in forma religious affairs on the part of the new leaders, Islan and the spiritual life of the people would suffe adversely. To a great extent, these fears seeme justified. Religious instruction was forbidden in al schools of any creed, national or foreign. Althoug there has been no interference with individuals prac ticing the faith of Islam, nevertheless the new legisla tion and the separation of church and state did no create an attitude among the people likely to develo a conscious and positive emphasis upon moral an spiritual concerns. And with official religious trainin practically limited to a University School of Theology whence would come the religious leadership for th people?

Fortunately the remarkable social and cultural re forms introduced by President Kemal Ataturk, an developed by his successor, President Ismet Inonu have had a wholesome and purifying influence upo Turkish life. The changes have naturally strengthene the mental and moral power of the nation. Inevitabl there will come a more positive attitude on the part o the authorities for modernized policies also with re spect to public worship for the adherents of all faith and definite encouragement for the religious instru tion of the youth.

In many other important areas of their life, othe than government and religion, the Turkish peopl have made impressive advances. In less than a ge eration, they have accomplished changes that oth cultures have taken a century or more to attain. Th has not been done by a slavish imitation of the Wes but by a conscious adaptation of their institutions what seemed to be valid for them in modern democr tic society. Certain of the reforms can strike still deep root, but what has been accomplished is notable. Th new Republic of Turkey does give cause for optimis

Dr. Fisher, treasurer of the World Alliance, Carter Glass Professor of Government, Sweet Bri College, Virginia. From 1935-1948, *he was assista director of the Institute of International Educatio*

PROGRAM SUGGESTIONS

A Church Program to Increase International, Intercultural Understanding

The Universalist Church of the Messiah, a downtown church in Philadelphia, is seeking to find a more inclusive service both to its present members and the community at large. The developing program focuses in a Neighborhood Center patterned after the Danish Folk School idea, as adapted to the modern large city rather than to rural localities.

The church plant is located in the vicinity of Temple University and can thus draw for leadership in many of its proposed courses from faculty and advanced students in the Education, Sociology, and Social Work Departments.

Proposed courses and activities being arranged for the opening sessions of the Folk School this fall are:

A. Courses on *Marriage, Home and Family,* with competent teachers from neighboring colleges and the Philadelphia Marriage Council.

B. Practical classes in *Homemaking.*

C. Cultural Activities in *Art, Music, Dramatics, Dancing,* etc.

D. Recreational Activities — *Folk Dancing, Folk Music,* and *Parties* — under the direction of the Philadelphia Play Co-op.

E. *A Community Forum,* to consider questions of local, national, and international interest.

F. *A Co-operative Cafeteria.*

Several groups are already meeting at the Neighborhood Center for work with children, young people, and adults on a completely intercultural basis. Among these are: The Columbia Area YMCA, the Philadelphia Play Co-op, the Golden Age Club (which works with oldsters from 65 and up), and the Murray Fellowship, a young adult group which meets at the center every week. This last named group is made up of students, representatives of many countries and various races, who are studying in Philadelphia colleges and who also live in the neighborhood of the Church of the Messiah. The church itself is seeking to build a membership that will be inclusive of every race and nationality.

Weekend work-camps have been initiated by the Service Committee of the church to help prepare facilities which will be used for classrooms and craft-rooms in the folk school.

The present pastor of the church and dynamic leader of this new venture in intercultural and international education is the Rev. Carl Henry Voss. Dr. Voss is the founder and director of the Shawnee Leadership Institutes on World Problems that meet each summer in Vermont.

Mid-Century Lent

The First Universalist Church of Stafford, Connecticut has arranged a Lenten series of morning sermons entitled "Mid-Century Lent: What Does It Say To Us?" The sermon topics were suggested by the book, *The Nature of Man,* recently issued by The Church Peace Union. The subjects of the Lenten series of sermons were:

HIS WORLD. Asset or Liability?
HIS INNER RESOURCES FOR SELF HELP
HIS GOD. Can He be kept?
HIS "ORCHESTRATED UNITY"
HIS DISCIPLINES (Palm Sunday)
HIS NEW SELF (Easter)

The minister of this church is the Rev. Herbert E. Benton.

(*Continued from page* 1)

increasingly win the good will and confidence of the peoples in Asia, Latin America, and Africa.

We believe that from religion must come the moral dynamic by which men will be encouraged to achieve social justice for all.

5. *To re-assert the moral leadership of the United States in the implementation of the United Nations Charter and in broadening the scope and activities of the UN and its agencies.* We believe that the United Nations is based upon faith essentially religious — faith that there is underlying moral unity which can bind together the nations of the world in a common effort for peace and freedom.

6. *To discover and use new approaches and more effective techniques to attain world order.* We must — "in good faith" — initiate any number of experimental projects in a determined and patient effort to institute both freedom and order in the world. The many "bold" proposals, growing out of the deep concern of the American people for peace as expressed by various national leaders, should be unremittingly explored. Every morally sound proposal has merit in the struggle for peace. We believe that the development of a climate in which daring, creative proposals for peace can be initiated and can flourish is one of religion's major tasks.

The World Alliance for International Friendship Through Religion calls upon people of religious conviction, not only its own members but also all men and women of good will, to join in this "moral crusade for peace". In this way the religious forces of our nation can help to stop the lethal forces now driving mankind to destruction. We believe that in these six areas the churches, synagogues, and other religious groups have the inescapable responsibility *now* to assume moral leadership.

SUGGESTED READING

My Three Years in Moscow by Walter Bedell Smith. Lippincott, Philadelphia. 1950. 346 pp. $3.75.

In this objective account of his three years as US Ambassador to Russia, General Smith gives important background material about the Soviet land, peoples, and institutions, in addition to writing the record of his diplomatic negotiations.

Using Visual Aids in a Church by Earl Waldrup. Broadman, Nashville. 1949. 178 pp. $.65.

A helpful handbook for church leaders. The nature and value of visual aid materials available, proper use, and analysis of problems arising in video-programs are clearly discussed.

The Country of the Blind by George S. Counts and Nucia Lodge. Houghton Mifflin, Boston. 1949. 378 pp. $4.00.

A carefully documented account of what has been called the "Soviet system of mind control in action".

World Christian Handbook ed. by Kenneth G. Grubb. World Dominion Press, London, 1949. 405 pp. $7.50.

This "unofficial" handbook of Christian world statistics includes data on the size of the "Christian community" country by country, together with a directory of churches, missions, and international Christian organizations. Descriptive essays on the present religious situation in each country make up two thirds of the book.

Srimad-Bhagavad-Gita: The Revelation of the Supreme Self. Translated from the Sanskrit by Swami Prema-nanda. Christopher Publishing House, Boston. 1949. 231 pp. $3.50.

This new translation emphasizes the fact that the *Bhagavad-Gita* is a scripture of pure Yoga, that is, a way to, as well as the ideal of, God-realization.

United Nations: Statistical Yearbook of 1948. Prepared by the Statistical Office of the United Nations. Distributed by Columbia University Press. 1949. 480 pp. $6.00.

Printed in both French and English, this world-wide survey includes detailed data on the population, agriculture, mining, manufacturing, finance, transportation, etc. of each country. An invaluable reference work.

An Encyclopedia of Modern World Politics by Walter Theimer. Rinehart. 1950. 696 pp. $5.00.

Citizens who wish to become more politically articulate will find herein articles on practically every problem, trend and organization relating to governmental affairs today.

A Commentary on the Creed of Islam: Sa'd al-Din al-Taftazani on the Creed of Najm al-Din al-Nasafi Translated by Earl Edgar Elder. Columbia University Press. 1950. 187 pp. $3.75.

An authoritative statement of Islamic belief concerning the active relationship of the Creator to His universe. This includes the theory of Continuous Re-Creation and Atomic Time.

History of the National Economy of Russia to the 1917 Revolution by Peter I. Lyashchenko. Macmillan. 1949. 880 pp. $13.00.

This comprehensive, erudite volume is of immense importance because it is the first work in any language that covers the economic history of Russia from earliest times to the 1917 Revolution. Published under the Russian Translation Project of the American Council of Learned Societies. Valuable maps and indices.

Democratic Government in Canada by R. MacGregor Dawson. University of Minnesota Press, Minneapolis. 1950. 188 pp. $2.75.

A concise, readable description of the Canadian government, constitution, and political parties.

The Jews: Their History, Culture, and Religion ed. by Louis Finkelstein. Harper. 1949. Vol. I. 744 pp.; Vol. II, 1413 pp. $12.00 per set.

The four major sections of this comprehensive historical study are: the history of Judaism and the Jews, the role of Judaism in civilization, the sociology and demography of the Jews, the Jewish religion. A truly monumental work.

BOOKS RECEIVED

The Maryknoll Story by Robert Considine. Doubleday. 1950. 144 pp. $3.00.

The Higher Happiness by Ralph W. Sockman. Abingdon-Cokesbury, Nashville. 1950. 176 pp. $2.00.

Personalities in Social Reform by G. Bromley Oxnam. Abingdon-Cokesbury, Nashville. 1950. 176 pp. $2.00.

The Salvation of the Nations by Jean Danielou. Sheed and Ward. 1949. 118 pp. $2.00.

The First Assembly of the World Council of Churches ed. by W. A. Visser 'T Hooft. Harper. 1949. 271 pp. $3.50.

Patterns of Panic by Joost A. M. Meerloo. International Universities Press. 1950. 120 pp. $2.00.

Living Law of Democratic Society by Jerome Hall. Bobbs-Merrill, Indianapolis. 1949. 146 pp. $2.50.

The Holy Scriptures: The Church's Teaching (Volume One) by Robert C. Dentan. National Council, Episcopal Church. 1949. 214 pp. $1.50.

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